4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7

D 302 the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

D 576 The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

D 644 On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of B 644 both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

B 575 582 587 Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

D 575 582 587 B [367]

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

Lt Biddulph G-3 (1873-1878) 1880 ~~A01 Afghanistan A01~~
4 AV3 Dard AV3
Burusho AV7

B
D
[562] teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can
B claim to marry all his widows, and no widow can marry again
595 without the consent of her husband's brothers. Frequently,
582 if a man leaves several widows as well as several brothers,
587 the latter apportion the former among themselves. So strictly
D is the rule observed that, should there be only one surviving
595 brother and he an infant, the widow cannot remarry elsewhere
582 till he is old enough to say whether he will marry her or not;
587 On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

B In none of the Dard languages are there terms distinctive
595 of polygamous relationship. All wives are of equal rank,
601 priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled
D "great father" or "little father," according to their age in
595 comparison with that of the speaker's father; but there is a
601 distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

681 which people were exiled and as officers were continually asking me what sort of place it was, I determined to go there and see for myself. The track there
491 was very bad indeed and in two places there were goat hair bridges which were very unpleasant to cross. A ring of wood was used and the traveler was drawn from one bank to the other and if he wore a beard most of the hairs were dragged out on the way. . . .

643 "My father[1] had six wives, three of which were of the
595 ruling classes and three from the Zemindaris. All however, were married to him according to the law and so he left behind no bastards."

276 The Mir told me that of late some of the young boys
177 have taken to smoking cigarettes. This they have picked up and learned from the Hunzan men who have been serving in the Pakistani army. Cigarettes can be pur-
685 chased in the shop in Baltit and a few occasions of
276 petty theft have been encountered. In each case it
[443] seems that they stole in order to get money to buy
[681] cigarettes. These few petty crimes of course did not involve ostracism to Shimshal. It is expected that this condition will continue or even become aggravated as the youth of Hunza become more familiar and acquainted with smoking. Some of the men in Hunza smoke the "hookah" which we know as the water-pipe.

249 Some forms and varieties of tobacco have been tried
123 in Hunza. I promised to send the Mir seeds of the various types of tobacco that we grow in America, such as Virginia, Burley and Quesnel. Perhaps if they can learn to grow tobacco, it will enable the youth to get their hands on some tobacco and satisfy their craving for it without resorting to other ways and means. However, they would have to get paper from somewhere for none is made or improvised in Hunza.

674 It is obvious from what I have seen, that crime and

[1] [ie - the father of S/S Mohomed Nazim Khan - ANALYST]

~~Yf: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burushe AV7

B 595 601 P 595 601 D 837 684 D 608 837 B 837 B 562 B 847

which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions. Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.